Christian Courier

A REFORMED WEEKLY

MARCH 31, 1995/No. 2438

Canada's Christian camps gear up for summer season

Alan Doerksen

ST. CATHARINES, Ont. — Now that spring has arrived, Christian camps across Canada are preparing to launch their summer camping programs.

Summer is the peak season for most Christian camps, although some also offer year-round programs. The Winnipeg-based Canadian Sunday School Mission operates 42 camps across Canada, in all provinces except for Newfoundland and P.E.I. Some of the missions camps run year-round, but most operate only in summer, says national director Orval Janz.

Very much Bible camps

Although their locations are very different, CSSM's camps are similar in focus. "We're very much Bible camps," says Janz. Each camp has "rather extensive Bible content," including two chapel meetings a day and cabin Bible studies.

CSSM's camps are mainly for children aged eight to teenagers, although there are also "squirt camps" for children under eight, says Janz. Most of the camps are a week long, and feature sports as well as Bible discussions. "You also have to meet their [campers'] physical and social needs," says Janz.

What sports are available depends on the location of the camp. For instance, the CSSM camp on Cape Breton Island features sailing and waterskiing. Other camps, like Dallas Valley Ranch Camp, north of Regina, Sask., offer horseback riding.

CSSM's camps are evangelical and interdenominational. They reach both churched and unchurched young people, says Janz. CSSM also operates other ministries to young people.

COURTESY ONTARIO PIONEER CAMP

Campers go with the flow at Ontario Pioneer Camp, in Port Sydney, Ont.

For the blind

Christian Record Services (CRS), based in Oshawa, Ont., offer a different type of camp: National Camps for the Blind. These five camps are located in Newfoundland, Nova Scotia, Ontario, Alberta and B.C., and run during the summer months, says Patricia Page, executive director of CRS. CRS also operates a winter camp in Colorado through its U.S.-based sister organization. They are for legally and totally blind people aged nine and up. "Our oldest camper has been 83," says Page. "They're offered a choice of what they want to do."

The camps offer a wide range of activities including crafts, horseback riding, swimming, sailing, and even waterskiing. One unique sport the camps offer is "beeperball." This is like baseball, except that the ball is equipped with a beeper, so that the visually-impaired campers can here it as it approaches, explains Page. Other sports, such as waterskiing, are strictly supervised. "An instructor is beside them the whole time," says Page. Crafts are also

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Archbishop finds democracy in his church

Robert VanderVennen

TORONTO — If authority in the church comes from the top down, not the bottom up, can you have democracy in the church?

Yes, says Archbishop Marcel Gervais of Ottawa, whose career has emphasized hearing the voice of the laity, as advocated by the Second Vatican Council. Gervais recently explored this issue as the 15th annual John M. Kelly lecturer at St. Michael's College at the University of Toronto.

The Catholic Church has always held that truth comes from Christ, who expresses his will through his vicar, the Pope, and down through the clergy. Democracy has now been with us for 200 years, said Gervais, and Vatican II opened up the church to democratic processes, a move not always popular with the clergy.

Hearing the laity

Yet the clergy themselves have democratic processes, too, as in the College of Cardinals and the Conference of Bishops. Democratization of the laity has come last, working at the level of the parish and the diocese (regional grouping of churches headed by a bishop). This gives lay members direct access to

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News

Camps focus on Christianity and outdoor skills

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popular at CRS's camps, especially glass etching, macrame and ceramics.

The camps have a strong Christian atmosphere and are interdenominational. "We stress the love of Jesus," says Page. This is particularly expressed during "campfire times," when Christian-related skits are performed.

CRS rents the sites for its camps and trains the camp staff to deal effectively with visually-handicapped campers. "Once they work at blind camp, they want to come back to blind camp," Page comments.

In Ontario, CRS's camps are held at New Frenda camp, near Port Carling, in Ontario's Muskoka district. Most of the camps are in summer.

Christ in everything

Canada's Pioneer Clubs operate six camps across the country from June to August, each one known as Camp Cherith: one in B.C., two in Alberta, and one each in Ontario, Quebec and Nova Scotia. All the camps have "an emphasis on real camping," says Mary Gloster, Pioneer Clubs' director of administration. By "real camping," she means nature skills and camp crafts such as fire building, outdoor cooking, hiking and canoeing. Similar programs are offered at each of the camps.

The motto of Pioneer Clubs is "Christ in every phase of life," and this is reflected in the content of its camps, says Gloster. Camp counsellors act as role models to campers, and camps feature daily Bible exploration and evening campfire talks.

COURTESY ONTARIO PIONEER CAMP

Campers enjoy the great outdoors at Ontario Pioneer Camp.

Pioneer Clubs are interdenominational, and are for young people from Grade 2 to high school. The camps also offer a two-year Camper in Leadership Training program.

Atmosphere of growth

Inter-Varsity Christian Fellowship operates seven "Pioneer Camps" in Canada — two each in B.C and Alberta, and one each for Saskatchewan, Manitoba and Ontario. (These camps have no relation to Pioneer Clubs.)

In its publicity, IVCF describes the focus of its camps as "providing an atmosphere in which to declare Jesus Christ as Savior and Lord; to challenge campers to grow personally and to experience God in his creation." All the camps are interdenominational.

IVCF's camps operate year-round for children and youth ages five to 19. There are also some camps for university students, such as an International Christmas camp, and leadership training camps. Most camps last for one or two weeks.

Ontario's Pioneer Camp is located at Port Sydney on Clearwater Lake. Because of its waterfront location, it provides windsurfing, sailing, canoeing and kayaking. The camp also offers mountain biking, back packing, and sports such as baseball.

IVCF's two camps in Alberta are focused more on horsemanship. Christian content is important at all of IVCF's camps.

Reformed camp

Besides these national camp organizations, Canada also has many regional and local camps. One is Camp Shalom, near Cambridge, Ont., which is owned and operated by the Ontario classis of the Reformed Church in America. This camp is interdenominational, although many of its campers come from the Reformed and Christian Reformed churches, says business manager John Logtenberg.

Camp Shalom is open year-round for retreats and conferences, but offers camps for children and youth in July and August. Campers are usually aged nine to 18, and spend a week at the campground. Children from Grades 1 to 3 can also come for "Munchkin camping" for three days at a time, says Logtenberg.

Camp Shalom offers a wide range of activities such as nature and camp crafts, music and drama, archery and aquatics. One highlight of each summer is a four-day wilderness camp for young people from Grades eight to 12 that features a canoe trip down the nearby Grand River.

Every morning, there is a chapel time for campers, and a cabin time with a Christian emphasis before lunch. There is another devotional at the end of the day for all campers.

"We always operate on a theme for the summer," says Logtenberg. Last year, the theme was "God and you."

Church lay councils can be valuable, says Gervais

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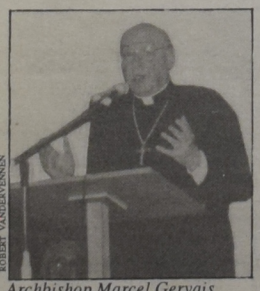
the bishop, and vice versa.

A major way the priests and bishops can officially hear the laity is through the "synodal process" at the diocesan level. Gervais started this in Ottawa with remarkable success, involving 8,000 people in house groups of eight people each. All were involved in deciding which issues needed discussion and there was enthusiastic shaping of final recommendations.

One problem, though. One of the recommendations that came up for discussion at the highest level was that women be ordained to the priesthood. Gervais said he had to rule that out of order, that it could not be discussed publicly because it contradicted official church dogma. Yet he saw that the issue was of great concern to the people, so he made a commitment to present this issue to Rome at his next meeting there, as an alternative to debating and voting on it in Ottawa. The issue may well not be discussed in Rome, either, but at least the leaders in Rome will hear what the people are saying.



ROBERT VANDERVENNEN

Archbishop Marcel Gervais

Lay members already have a large voice at the local level. There are now many school boards for Catholic schools, for example, instead of their being simply run by the clergy. Pastoral council decisions are morally binding so long as they do not violate church doctrine. Ideally decisions are arrived at by group consensus rather than by vote. Sometimes there is a problem with subsidiarity (lay participation, from the Latin word "help") because some priests say that lay participation merely gets in the way of their running things as they see fit.

Church lay councils are advisory, not authoritative, said Gervais. Yet they can be valuable and appreciated. He cited the instance of the Ottawa diocesan centre, which had become too expensive. The lay council said it was overstaffed, and its recommendation helped the bishop cut the staff by 20 per cent.

Avoiding democratism

Democracy can become democratism — when people think that the voice of the people is the voice of God. Gervais quoted theologian Bernard Lonergan who was concerned for the "general bias of common sense versus theoretical truth." You can have a tyranny of the majority, said Gervais. You can't have people deciding together on truth and moral rightness. But you can also have problems when theologians speak out against church doctrine.

Gervais said his own position is one of "radical traditionalism." He wants to move forward vigorously in new paths, but always holding to the tradition in which authority comes from Christ through his ordained leaders.

News

Churches across Canada take part in weeks of repentance

Alan Doerksen

ST. CATHARINES,Ont. — Churches in Ontario and western Canada responded enthusiastically to a Toronto church's call for a 21-day Solemn Assembly.

"We're very encouraged about what God's done in our midst," says Joseph Grubb, pastor of the Toronto Christian International Fellowship, adding that the church is very open to having another assembly in the future.

The term "solemn assembly" is taken from Joel 1:14: "Sanctify a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (KJV).

Last December TCIF sent an information sheet to 6,000 churches and Christian ministries across Canada, asking them to become involved with the assembly, which ran from Feb. 21 to March 13. In response, TCIF has received letters and phone calls from at least 18 churches of various denominations and Christian ministries from Ontario to B.C.

There was "a very strong response from the West [and] Ontario," says Grubb. Although there was some response from Quebec churches, he says, "there's a lot of walls up there." There was no response from the Atlantic provinces. "We were breaking ground in the Maritimes," comments Grubb.

One problem was that TCIF didn't list its address or phone number on the initial mailing, making it difficult for churches to get in touch with TCIF. But responses that have come in have been positive and supportive.

No stones unturned

In February, the pastor of Uplands Baptist Church in Terrace, B.C., wrote in to express his support for the assembly. "How thankful we are to learn that you, too, have heard the call of God to repentance!" he wrote. "This timing can only be attributed to the Master-Planner, for we are in the process of completing a study 'Fresh Encounter,' which is designed to prepare God's people for a Solemn Assembly and a humility before God with no unturned 'stones' of sin in our individual and corporate lives, so that God can bring that revival to our land that he so desires, and for which we long.

COURTESY JOSEPH GRUBB

Rev. Joseph Grubb

"We are delighted to join you in these next three weeks, and will be praying for our country's and province's leaders at this most crucial time in the life of our land."

Members of the Upland church decided to continue in prayer and fasting after the 21-day period, says Grubb, who comments: "God's just doing a mighty work out there."

A year of revival

Rev. Ivan Antoniuk of Faith Alive Ministries in Saskatoon, Sask., also wrote a letter of support to TCIF in January. In it, he mentioned, "During the past months, our congregation also has sensed an urgency and an emphasis to pray in the Holy Ghost for a spiritual awakening for this nation. This is the hour for the children of God to rise up in the Spirit and let their voice be heard and declare their rights in the spirit realm.... I believe that this nation needs to hear the voice of concerned Christians and churches that want a change, and that 1995 is a year of harvest of souls!"

Staff members of Campus Crusade for Christ also joined in the assembly, and director Katherine Kehler wrote to Grubb to express her support.

Besides their daily prayer times, members of Grubb's church fasted "at the discretion of each believer," says Grubb, who fasted for part of the assembly, himself. During the 21-day period, church members gained insights into what Grubb refers to as "Canada's divine destiny."

During prayer for Canada's churches, church members focused on "the sin of indifference and the danger of indifference" in neglecting salvation through Christ.

Darren Simpson, a member of TCIF, sensed that present-day bitterness between English- and French-speaking Canadians has its roots in historical battles between the two groups. According to Grubb, Simpson suggested that "Quebec and English Canadian churches may need to, as God directs, yoke together in [some] reconciliation prayer gatherings."

Food from the West

One insight Grubb had during TCIF's prayer times was that "Saskatchewan is to be a breadbasket for Canada (not only materially but spiritually)." Nora Forsey, another church member, sensed that Manitoba will bring forth many evangelists, especially to inner cities. Church members also say that God told them to show more love for Canada's native people.

Several members of the Toronto church had visions, according to Grubb. In one vision, church secretary Deb LeClair saw a large mountain which had been raised in pride, indifference and judgement before God. Then a large hammer shaped like a gavel came down on top of the mountain, totally shattering the mountain.

Grubb says he saw in a vision the nation of Canada forming into a trumpet, which trumpeted God's praises and his voice across the earth.

The assembly has inspired members of Grubb's church to continue in prayer and has "launched a lot of things personally" for the church's members, says Grubb.

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Love and taxes — a biblical pair

"Thou shalt love paying taxes."

A difficult, if not impossible, commandment to obey. The only time we can muster any enthusiasm for filling in tax forms is if we know ahead of time that the final total will appear in the *refund* space.

Very little in our language links love and taxes. Usually taxes are linked, instead, with death — as the only sure things in life. Nothing could make you love paying taxes, could it?

Paying taxes, it would seem, is one thing in this life that we are justified in hating. Claiming every last deduction and exploiting every single loophole is part of being a sane, self-sufficient citizen. Anyone who shows us how to legally pay fewer taxes is a friend worth cultivating.

Yet Paul reminds us to pay our taxes because, he says, government is a servant or minister (*leitourgetes* in Greek) of God. You'll notice that the word is related to liturgy: our worship is service of God; but so is paying taxes. In fact, as part of our liturgy, our order of worship, we symbolically offer ourselves and everything we own to the service of God... and our neighbor.

So government is not just a necessary evil but a structure for good. God didn't just create us as biological creatures who live in isolation from one another, but we were created as social and political creatures.

We need one another and we need structures of leadership and organization. We work together to achieve common goals; we create communities and systems of exchange. Yes, we create these things, but God created us with these needs and capacities. We are meant to live together in communities, helping and serving one another.

God gives us political leaders and government because he loves us and cares for us. And he gives us tax collectors for the same reason. If these ministers are an expression of God's love to us, then when we pay our taxes we, too, are expressing our love to God and our neighbor.

So be a lover: pay your taxes — gladly.

Harry der Nederlanden
St. Catharines, Ont.

"'It was as true,' said Mr. Barkis, 'as taxes is. And nothing's truer than them.'"
David Copperfield, *by Charles Dickens.*

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Jesus is the statement, not only in my dreams

I have in my files a note which was written on April 5. Don't ask me what year because I did not record the year. At the top of the piece of paper it says: "Notes on a dream, April 5."

I don't remember the dream, partly because it was not so much a dream of images as a dream of ideas. What probably happened in my dream was that I found myself in a situation in which I had to either preach a sermon or present an argument. Strange how editors spend the night. On more than one occasion I have awoken after what seemed to me a very eloquent presentation. I usually have pen and paper on my nightstand so I can record whatever is worthwhile saving.

This is what I wrote the morning of April 5:

Jesus is not the answer to all our questions. Jesus is the Word — the statement — to which we are called to respond.

Nowhere do we read in the Bible that Jesus is the answer. The Pharisees asked Jesus a question about his authority, and he asked another question in return: "The baptism of John, is it of God or of man?" Jesus is not the answer to their question.

Jesus' disciples asked him: "Where could we get enough bread in this remote place to feed such a crowd?" Instead of answering them, Jesus asks another question: "How many loaves do you have?" (Matt. 15:34). Jesus is not the answer to their question.

Nor is he the answer to all the questions we have. Some of our questions are not real questions. "Why did my son have to die?" is not a real question but a cry of pain. Those who try to answer it are lousy comforters like Job's three friends.

"May I not enjoy all my wealth and make sure I have a good pension?" is not a real question but an argument.

Jesus is not the answer to any of these questions. To make Jesus the answer to our questions is to subordinate him to our agenda and our desires. Jesus has his own agenda: "I seek not to please myself but him who sent me" (John 5:30).

No, Jesus is the statement. He declares: "I have food to eat that you know nothing about" (John 4:32). He states: I am the Good Shepherd. I am the Door. I am the Way. I am the Bread of Life.

We are invited and challenged to respond to these statements.

That ends the notes on my dream. I'm sure that all of this was not in my dream, but I must have embroidered on it after I had written down the initial thoughts from my dream. Why did I have that dream? What prompted me proclaim some of this in the land of shadows? Was I dreaming about Jesus or about myself as the great source of truth? Was Jesus really the statement in my dreams, or was *my* statement the pivotal point?

I don't know. It's been a while. And since Jesus is not the answer to that question either, I guess I'll never know.

BW

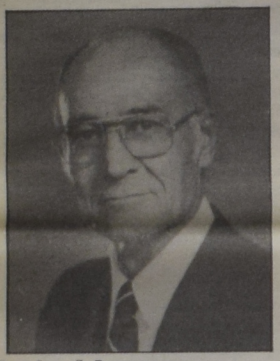
News

Hispanic Back to God Hour minister dies

PALOS HEIGHTS, Il. — Rev. Juan S. Boonstra, 69, who had broadcast the gospel to Latin America for 26 years, passed away on March 23, following a short battle with cancer.

In 1965, Boonstra, a former resident of Orland Park, Il., late of Hebron, Il., pioneered the Spanish language outreach of the Back to God Hour, a ministry of the Christian Reformed Church in North America. He directed the Spanish language *La Hora de la Reforma* outreach until his retirement on January 1, 1992, and was still active in the ministry at the time of his death.

Boonstra was born and raised in Tres Arroyos, Argentina. His father, Johannes Boonstra, had emigrated from the Netherlands after the First World War to Argentina via Peru, Bolivia and Chile. He married an Argentinian woman.



C.C. FILES

Rev. Juan S. Boonstra

Juan Boonstra came to North America for the first time in 1948. Enrolled at Calvin Seminary in Grand Rapids, Mich., he graduated in 1954 and returned to his homeland as a minister of the Reformed Church of Argentina. His first charge was a small church, whose members were scattered over hundreds of miles of open *pampas*. Eleven years later, in 1956, he joined the Back to God Hour as the organization's second foreign language minister. As Spanish language broadcast minister of the Back to God Hour, he often travelled throughout Latin America, speaking at evangelical rallies which drew thousands to hear him.

In an interview before his retirement, Boonstra noted, "This broadcast ministry had a humble beginning. When I first began recording, one station indicated that it would try airing our program for a test period. Today the Christian Reformed Church is known throughout Latin America because of the Back to God Hour's Spanish programming. I'm pleased to have been part of that growth."

Today more than 40,000 Back to God Hour Spanish language broadcasts in two formats air each year on almost 400 stations throughout Latin America. Boonstra also began the Christian Reformed Church's Spanish language television outreach. *Reforma-TV* programming is aired throughout Latin America and key Spanish-speaking U.S.regions.

For many years, Boonstra volunteered recording for the blind, and was a long-time member of Rotary International and of National Religious Broadcasters.

He is survived by his wife Natalie; his children John David (Brenda), Richard D. (Marlene), Peter E. (Mary), Natalie Ann (Michael) Mantel and 13 grandchildren.

50th Anniversary Rearview Mirror

Most of the material in the early issues of Contact *was in Dutch. Only the youth page was in English. In this May 29, 1950, edition home missionary Rev. Adam Persenaire answers a question about Freemasonry* (Vrijmetselarij) *and reports on a youth rally in Toronto.*

4 CONTACT

THE YOUNG PEOPLE'S PAGE

A. Persenaire

Freemasonry

The Trenton Y.P. Society sent me the following questions: "Wat is Vrijmetselarij? Wat is hun beginsel? Hoe is het ontstaan? Hoe staan wij tegenover hen?"

I am glad to receive these questions, because they afford me another opportunity to acquaint our young people with our Christian Reformed Church and some of its distinctive characteristics. One of these is, that we do not allow Freemasons or other lodge-members in our church membership. Fact is, it was our firm stand against secret societies that prompted a considerable number of people from the Reformed Church of America to come over to us in the year 1882. They did so, however, only after they had first tried to persuade their own church to exclude lodge-members, but without success.

According to "A Dictionary of Religion and Ethics" edited by S. Mathews and G. B. Smith, "Freemasonry is the 'art' or 'mystery' of the Freemasons or Free and Accepted Masons, a universal religious, moral, charitable, and benevolent fraternal organization."

From this definition, it is clear, that Freemasonry is, first of all, a religion. But it is not a Christian religion, for it states very definitely that a brother Mason may adhere to "any" religion, be it Christian, Mohammadan, or Hindu. A. R. H. Gould writes in his "History of Freemasonry": "Freemasonry is founded on belief in God as the Father of all Men, and attempts to spread the thought of universal brotherhood." It appears, therefore, that its main tenet is the same as that of modernism. It denies the necessity of Christ's atonement, and claims that any faithful Mason, regardless of his religious belief, otherwise, is ready to meet God, the "Great Architect of the universe" in the life to come.

Its ethics, too, are thoroughly humanistic. As a charitable and benevolent organization, however, it does much good, especially to its own members and their families. It relieves needy brothers, cares for their dependents, educates orphans, and insists upon duties of charity and benevolence.

Many legends have sprung up about the origin of Freemasonry. Fact is, much nonsense has been written about the great antiquity of its rites;even the claim that they hark back to the time of Solomon. But modern scholars all agree that the present organization originated with the formation of the so-called "Grand Lodge of England" on St. John's Day in 1717. Since that day Freemasonry has spread throughout the world. The majority of its lodges, however, are found in English speaking countries. "In 1931, the Lodges of Great Britain numbered about 6,000; in the U.S. 16,600; with a world total of about 28,000 lodges. The English speaking membership is approximately 4,180,000; other languages 263,000." (R. F. Gould)

Our church has condemned Freemasonry; and rightly so. It has done so, in the first place, because it is a false religion, as was shown above. But we also object to lodges in general, because they are secret and oath-bound organizations. Under oath they forbid their members to divulge certain secrets which are held by them. This we consider to be contrary to the spirit of Him, who said: "I have spoken openly to the world, . . . and in secret spake I nothing." (John 18:20). Finally, we believe that the oaths (some of which are fearful and blasphemous), which these lodges require of their members, are a violation of the third commandment.

As a church we have given moral and financial support to the National Christian Association, which is an organization that opposes the work and influence of the secret societies. It has its headquarters at 850 W. Madison St., Chicago, Ill., and publishes a monthly paper called "Christian Cynosure." Any one who wishes to know more about Freemasonry can obtain free literature from this association.

YOUTH RALLY

All who attended the Youth Rally in Toronto, on the evening of the 12th of May, will agree with me that it was, indeed, a huge success. What an inspiration to see these hundreds of young Canadian Calvinists! How they sang! How they listened! What a beautiful auditorium wherein we met! Too bad that all our young people could not be present, due to the great distrance they had to travel. Hamilton's young people were awarded a prize for having the largest representation; while another prize was given to the Erie group for having come from the farthest distance. The singing of the three choirs (Hamilton, Holland Marsh, and Toronto) was excellent. And not the least did we enjoy the playing of Mr. Peter Spoelstra, Hamilton's organist.

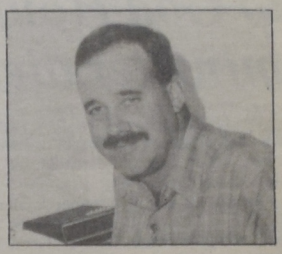
But the best part of the program was furnished by the two speakers, Mr. Richard Postma, the well-known leader of the Young Calvinist Federation, and the Rev. J. A. Schep of Schiedam, The Netherlands. The former spoke on "The Future of the Canadian Calvinists," and the latter on the subject "Ende Despereert Niet." I am sorry that space forbids me to give a report on these speeches. But, lest we forget, let us bring our parting solute to the Toronto Young People's Society, which sponsored this Rally, and their leader, Mr. Henk Van Varten who presided. These young people deserve a vote of thanks for the splendid program they had arranged and for the fine refreshments they served afterwards.

And now we are looking forward to the Young People's Picnic this summer!

Farming/Fishing

What one thing makes a farmer successful?

Agricultural Housekeeping



One of the interesting things about writing newspaper columns is getting all kinds of questions from readers. Students sometimes call wanting help with a school or 4-H project. Farmers call with all kinds of questions. And recently a sister in a Roman Catholic religious order sought my advice on what to do about cattle that wander onto her property. I gave her some common sense advice and sent her a copy of the Line Fences Act.

Occasionally I'm asked to speak to a club or an organization. The first Tuesday of this year I was the guest speaker at a local Rotary Club luncheon meeting. I gave a 10-minute talk on how agriculture has changed. Forty years ago nearly 30 per cent of Canada's population worked on farms; now only two per cent do. New environmental laws will come into effect early in the next century and many farmers will quit out of frustration. And factory farming will change the rural landscape.

I told the businesspeople, doctors, accountants, bankers (two of whom were women) that there was a lot of wealth in rural Ontario in the early part of this century. A look at a registry office will show you that farms were selling for more per acre in 1910 than they were in 1965. Those mortgages were all paid off very quickly. Look at the big brick homes around the country. They were all built in the early part of this century. Some of them had six or seven bedrooms, and sunrooms, summer kitchens, parlors and huge storage attics.

Prior to the 1950s, markets for most farm products were local. Hay, for example, was sold to the lumber camps for horses at prices not heard of today — in today's dollars the equivalent of nearly $1,700 per ton. Now, really good horse hay sells for around $100 a ton.

Farmers in the 1940s and 1950s could pay off their farms in a few years if they grew a good crop of green peas. There was money to be made cash-cropping. Try cash-cropping now and you'll find the input costs might be higher than what you receive for the crop. The price of corn and most grains has fallen sharply in the past couple of years. Ethanol fuel is now made from Ontario corn. The price of new machinery is crazy. So are the repair bills.

I touched on the subject of marketing boards. Last year I asked three high school teachers what came to mind when I said "marketing boards." One said it is a supply management scheme to control the price of beef and pork, etc. (Beef and pork prices are not controlled by marketing boards. There isn't even a beef marketing board.) The price paid to Canadian beef, pork, and grain producers is set depending on prices in the U.S. And there is no scheme to control the supply. That only happens with feather products and milk.

The key

I think I gave the audience a lot to think about. There could be nothing worse than no one having any questions after my speech. And I had brushed up on some questions that I thought might be asked such as: Are there marketing boards in the U.S.?

There were lots of questions, from environmental changes to farming practices, factory farming cow herds, small farmers disappearing. Questions took up nearly 15 minutes. I was well pleased with myself.

As we were putting on our overcoats a businessman came up to me and asked me: What is the one thing that makes a farmer successful today? I thought about the saying: "The best fertilizer is the footsteps of the landowner." I thought about "good luck," a good shower of rain every four days during the summer months. Hard work doesn't necessarily make a farmer successful. Some farmers work hard all their lives and never seem to get ahead. Good land and good topsoil. Little or no debt is helpful. Good health and a strong back. Lots of children who will work the farm. I had to think. So many things. Finally I came up with an answer.

"Good management is the key to success." Without good management the farming operation, no matter what kind of enterprise, is doomed. The businessman nodded in agreement.

Maynard Vander Galien farms in the Ottawa Valley, Renfrew, Ont.

Global interdependence and the fish wars

Lawrence J. Lutgendorff

The reality of interdependence is such that government agencies or international regulatory bodies govern almost all of our actions. Most people in our "free enterprise" system balk at this kind of government "interference" in our daily lives. However, there is more to the growth of interdependence than mere government interference. On a global scale, regulatory organizations and intergovernmental co-operation serve as agents of stewardship, justice and order.

In the Calvinist tradition our understanding of the role of the state is unique. The state has what Abraham Kuyper called a "light" side and a "shady" side. Governments are called to protect their citizens by administering justice. We see the state as a gift of God's common grace which restrains evil. Realistically we also know that some of the worst evils humans inflict on each other are often perpetrated in the name of the state. Hence the "light" and "shady" side of the state.

But Kuyper also says that in an ideal setting human beings are an "organic unity." He means that there ought to be no racial discrimination, no territorial distinctions and no segregation by class. We do not live in a perfect or ideal world, but our vision is to transform the world by participating in the building of God's Kingdom. So the idea of some kind of governance at the international level would seem to be a fulfilment of our Christian call to action.

The current fish war between Canada and Spain violates that unity principle. I do not think that it is unfair to say that Spain has a reputation for over-fishing (some more caustic reports call them poachers). It is equally appropriate to say that Canada has a worldwide reputation for fairplay.

So when issues of legality and morality are raised the current "turbot war" puts both parties in a bad light: Spain for being caught using illegal nets and ignoring international agreements, and Canada for using deadly force to catch a Spanish ship in open international waters. Both sides have legal grievances, and both sides try to claim the moral high ground where there is none.

If we are realistic about the situation this dispute boils down to who has the right to make money from the fish that are left on the Grand Banks. The issue in this dispute is not who is right or who is wrong. The legality of the situation is that both parties are clearly in violation. And in terms of morality, both Canada and Spain are in violation of ethical principles.

Justice for the fish

The real issues in this debate are the questions of justice, order and stewardship. The questions of justice have so far focused on the rights of Canada and/or Spain. The real question is: What kind of justice for the fish stocks? Doe we need a time of Jubilee for the oceans?

The questions about order have focused on who has the jurisdiction and how multilateral negotiations should be set up. The real question is: How will we govern ourselves where no government exists? The questions of stewardship have revolved around harvesting practices and quota numbers. The real question is: Can we stop greed from being the motivation for our current fishing practices?

These are fundamental considerations that lie behind our daily updates from the operations room at the fisheries ministry. For answers we can only look to our Christian tradition.

Limit sin's impact

In terms of the global political system we are beginning to recognize that the idea of "state sovereignty" has led us astray. We have put the sovereign rights of nations ahead of all other considerations. But we need to remember that sovereignty belongs to God alone, and only God can maintain the destiny of nations.

Due to the reality of sin we must remember that any form of governing authority we establish is merely a mechanical remedy. Governing authorities are not established to protect their own sovereign rights but rather to limit the impact of sin in our world.

In addition, since the authority governments are allowed to exercise comes from God alone, one person or nation can never say that they are better than another. We are all creatures before God .

The real issues

In conclusion, the fish wars reveal at least four things about our international system of governance.

First, issues of legality and morality are used merely to justify a state's claim to sovereignty.

Second, a critical problem is a lack of effective international controls.

Third, we routinely place human concerns ahead of the stewardship, justice and the good order of the Kingdom of God.

Finally, despite our dislike for "government interference," we still need effective government at the international level to restrain evil.

God calls us to be stewards and to do justice. Taking this call seriously means that we begin to consider the implications of our "organic unity" as creatures before God on our international systems of governance.

Lawrence J. Lutgendorff likes to eat fish and is also a part-time instructor of international relations at Redeemer College in Ancaster, Ont.

Opinion

Why Christian school teachers join the CLAC

Harry Antonides

Recently there has been an upsurge of interest in the Christian Labour Association of Canada (CLAC) within the Christian community. The reason for this is the fact that Christian school teachers in Brampton and St. Catharines, Ont., have joined CLAC and decided to regulate their employment relations via a collective agreement. This move caused some strong public reactions, ranging all the way from "It's about time," to "How could they ever do such a thing?"

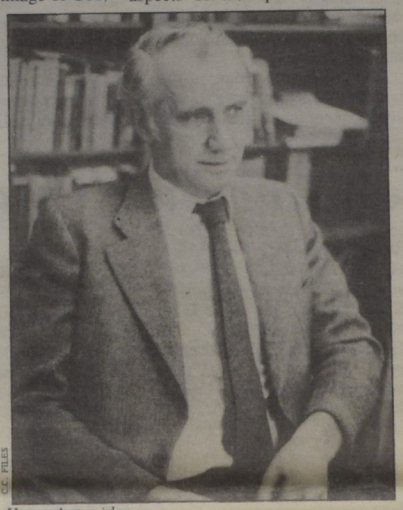
The relationship between Christian schools and CLAC should be seen as a very natural one because both have their roots in the same general community. This is one that has historically stressed the Lordship of Christ over all of life, which has far-reaching implications. CLAC seeks to work out those implications for labor relations throughout Canada by representing employees in all kinds of workplaces, including Christian ones. Besides, CLAC staff and many of its members are also ardent supporters of and participants in Christian education.

Not because of failure

Just as parents choose to have a professional Christian teacher educate their child, these teachers have asked a Christian union to help them in their relations at work. A parent does not ask for the teacher's help because the parent has failed to educate the child; a parent asks for the teacher's help because the teacher is a professional educator and can provide the best possible education. Likewise, the teachers have not asked for CLAC's help because everything else has failed; they have brought in CLAC because CLAC can provide valuable expertise in labor relations and allow the teachers to concentrate on teaching. CLAC can do so with Christian understanding about education and human relations in the school.

Since its beginning in 1952, CLAC has worked hard at establishing good relations between employers and employees. It has done so on the basis of its belief that the Bible is not only concerned with the so-called spiritual matters, but directs us in all the affairs of our lives. The perspective that has motivated the CLAC can be briefly summarized.

Our starting premise is that God is the sovereign Creator of the world, that men and women are created in the image of God, that sin has infected all of creation but that Christ has come to redeem and renew all things. In that light we may view work not only as a means to make a living, but above all as an avenue for serving God and our neighbor, and thus as an opportunity for social interaction and for experiencing a sense of achievement and fulfilment.



CEC FILES

Harry Antonides

The workplace is not a battleground of competing interests but a place where employers and employees should co-operate in providing a service or making a product for the well-being of society. We have consistently articulated and practised a form of labor relations that has set us apart from and frequently provoked the strong criticism of other unions which prefer adversarial relations. CLAC is a real alternative to the adversarial view of labor relations, and we strive to put that into practice by promoting trust and co-operation between the two parties and by helping to put in place structures that facilitate co-operation, open communications, and mutual trust and respect.

Some people have voiced their concerns about the fact that along with CLAC involvement comes the *Labour Relations Act*. While it is true that CLAC operates under this legislation, this should not be a cause for concern. The Act exists to help employers, employees and unions in their labor relations. It does not force the parties to act in an adversarial manner but it leaves them free to work out their relationship in a co-operative way. Having the *Labour Relations Act* as the framework for labor relations should be viewed in somewhat the same ways as having building codes, zoning laws, fire and health regulations, etc., to regulate certain aspects of the operation of a Christian school.

CLAC strives to implement an orderly process of labor-management relations. That process will assist employers and employees to mutually agree on salary levels and benefits as well as the procedures required to handle all manner of details that are part of workplace and employment relations. This also includes a procedure for settling disagreements and possible discipline issues in a timely and just fashion. In a healthy labor relations situation, communication lines are open and all parties work together to overcome and prevent conflict.

Need not fear strikes

If the parties view their relations in terms of conflict and power struggle, practised in many other work situations, collective bargaining and employee representation will be difficult and negatively affected. But where both parties wish to be guided by the Christian view of work and human relations, formalizing labor relations via a collective agreement is bound to be of benefit to everyone concerned. Those concerned about the potential of a strike should realize from CLAC's 43-year history that a strike in a Christian school is simply not an option. CLAC hopes to incorporate into Christian school collective agreements a clause preventing strikes and using binding arbitration as a dispute resolution mechanism.

The Christian school teachers have a well-established organization, the Ontario Christian School Teachers Association (OCSTA). CLAC fully respects the specific task and role of OCSTA. Whereas CLAC is an organization with expertise in labor relations, there are many other issues pertaining to the teaching profession that are appropriately the function of OCSTA, not of the CLAC. In both areas there is a need for specialized expertise. There is no doubt that it would be an advantage for the two organizations to work out clear lines of responsibility within their distinctive mandates.

A way of preventing breakdown

Therefore, instead of viewing the unionization of Christian school teachers by CLAC as an interference with Christian education, it should be seen as a way in which both can reinforce and help one another. The expertise and professional experience of the CLAC in labor relations can be a real help in establishing good working relations and also setting a procedure in place to handle problem situations that inevitably will occur.

Or better yet, we hope that clearly spelled out and fair procedures will serve to prevent conflict situations that precipitate a breakdown in relations. In any case, it would be unrealistic to act as if employer-employee problems do not arise in a Christian community. We all know otherwise, and it can only be to the good to recognize and deal with that fact.

In summary, CLAC is committed to work together with boards and staff in making the schools good places to work, and in this way contribute to fulfilling the all-important mandate of Christian education. The schools' task is to train new generations of the Lord's people in the exciting, challenging task of living in the midst of the world as citizens of His kingdom. In accomplishing that task Christians and Christian organizations can only benefit by working together in the awareness that we are called to serve one another in an atmosphere of humility and respect.

Harry Antonides is research and education director for the Christian Labour Association of Canada. He lives in Willowdale, Ont.

Memories of a French teacher

If I could imagine a warmer spirit
I would know the truth about caring.

Her memory lives in me and comforts
when I question and doubt my purpose.

I often wake and remember her love
as in a dream.

I learned more than French on those fall
mornings, I learned peace.

Her eyes could soothe my pain that no one
else saw and they still give me strength
for the day.

All of this without missing a verb
or even speaking my language.
I keep remembering Mrs. Selles
and her smile still gives me hope.

Thank you, Lord, for crossing my path
in her shoes. Please guide my feet.

She was a woman of no office.

Jan Vander Stelt
Brantford, Ont.

Church

Australian physicist Paul Davies wins Templeton Prize for Progress in Religion

LONDON, England (EP) — An Australian physicist whose study of the universe is informed by theological issues won the $ million Templeton Prize for Progress in Religion on March 8. Paul Davies, who is the author of more than 20 books which explore the mysteries of creation, was honored for his work suggesting that there is a purposeful design behind the life and the universe.

Davies, who is a professor of natural philosophy at the University of Adelaide, said the prize is an affirmation of his belief that science and religion must respond to one another.

"By affirming that science and religion can engage in a constructive dialogue, the Templeton Prize serves to remove one of the abiding myths of our age — that science is dehumanizing and that scientists peddle a message of despair. I for one will continue to teach my message of hope," he said.

The Templeton prize is the largest monetary award for achievement in any field. It was established in 1972 by investment manager John M. Templeton, and honors individuals who advance the world's understanding of religion. Past recipients include Mother Theresa, the Rev. Billy Graham, Charles Colson and Alexander Solzhenitsyn.

Though Davies is not interested in organized religion, he says that science "offers a surer path to God than religion." He said that his study of fundamental physics has led him to conclude that such a cleverly and subtly arranged universe could not be the result of random chance.

The prize will be awarded in a private ceremony at London's Buckingham Palace May 5.

Taiwan Presbyterians defy Christian Council

TAIPEI, Taiwan (REC) — On Sept. 2, 1994, the China Christian Council issued a statement sent to its ecumenical partners. It declared, among other things, that Taiwan was part of China. To say otherwise, the letter continued, was a betrayal of the overwhelming majority of the Taiwan people. The Presbyterian Church of Taiwan (PCT), however, replied with a statement of their own.

The PCT noted that it had identified itself with Taiwan and its people. It had shared the painful experiences of colonial rule and helped focus the issues for the Taiwanese. It had urged general elections and the recognition of Taiwan at the United Nations. These positions have been accepted by the Taiwanese, the PCT statement said. The statement noted that the People's Republic of China, that is, the present government of the Chinese mainland, had never ruled Taiwan. The PCT said there was a political dispute between Taiwan and China, and the two should resolve the dispute with a peaceful settlement.

The PCT also said they did not identify the interests of the church with those of the nation. They believe faith should be above national interests. They expressed hope that ecumenical churches will help the PCT and the China Christian Council to work together in mutual respect and trust.

Vietnamese detain CRC pastor for illegal meetings

VIETNAM (REC) — The Vietnamese government kept American pastor Ron Vander Griend under house arrest for seven days for meeting with Vietnamese Christians. The police broke into Vander Griend's hotel room during a meeting he was having with local Protestant Christians on Feb. 9. They charged the assembly was illegal, and they confiscated theological literature and tapes found in the room.

The police interrogated Vander Griend for two hours and then returned him to his hotel room. The Vietnamese nationals were held overnight and released the following day. Their identity cards were confiscated, and they were ordered to report to police in their home towns. For seven days Vander Griend was restricted, although he could leave the hotel for short periods with the hotel chauffeur.

A local court held a hearing on Feb. 13. Vander Griend was charged with meeting Vietnamese nationals without permission. He was sent out of the country on Feb. 16.

Vander Griend is ordained in the Christian Reformed Church, is a graduate student at the University of Notre Dame in Indiana and since 1993 has been associated with The Bible League.

Dutch churches start phase three of union

GRAND RAPIDS, Mich. (REC) — In January the three Dutch churches in the union process *Together on the Way* began phase three of organizing the union. In the first two phases they developed a basic church order and the general lines of structural organization.

In phase three committees will plan the details of how organizations will blend. Both committees of directors and the staff workers in the organization will be involved in the planning.

Besides working out the main lines of each unit of church organization, the committees will also work on regulations for the transition to a new pattern.

Pope to visit U.S., address U N assembly

VATICAN CITY, Italy (EP) — Pope John Paul will spend four days in the United States in October, stopping in New York City, Newark, and Baltimore. The trip was rescheduled after the pope cancelled his 1994 visit due to health reasons. The pontiff will address the United Nations assembly Oct. 5, in commemoration of its 50th anniversary. Events planned for the papal visit last year included a prayer service at Shea Stadium and masses at Giants Stadium in the Meadowlands and at Yonkers Raceway.

For our Calendar of Events, please turn to page 18.

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Ireland bends on abortion ban

DUBLIN, Ireland (EP) — Ireland will now permit women to receive abortion counselling and referrals legally, although women seeking the procedure will still need to go to England to have it performed.

Prior to the March 10 decision by the parliament, Irish doctors were forbidden to offer information about abortion to women. It is estimated that more than 4,000 women travelled across the Irish Sea each year to obtain abortions. The mostly-Roman Catholic country has banned abortions for centuries.

Legislation passed by the Irish government will allow doctors to give women information about family planning choices, including names and addresses of English abortion clinics. A public referendum amended the constitution's clause against abortion to allow women to legally travel overseas to obtain an abortion, but legislation needed to be passed to allow physicians to give women information.

'I know I can't'

Laura Smit

CHAPTER & VERSE

"Submit yourselves therefore to God.... Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourselves before the Lord, and he will exalt you" (James 4:7a,9,10).

There is a store in the mall near my house which sells nothing but motivational materials for business people. It's called "Successories," the idea being that they are selling the ultimate accessory for successful people; self confidence. It's a small store, but it is full of posters, cards, books — all preaching the power of a confident, positive attitude. "If you can dream it, you can achieve it," the posters say.

When I was small, I learned this same lesson through the story of "The Little Engine that Could." The little engine was able to exceed everyone else's expectations because his own expectations were so high. "I think I can, I think I can," the Little Engine chanted. It is a mantra which we are taught to repeat by the media, by educators, by our employers, sometimes even by the church. You can do anything you set your mind to. If you believe it, you can do it. If you can dream it, you can achieve it.

'Positive thinking' can mislead

The problem with this mantra is that it's a life. I was reminded of this again recently when I saw the door close forever on something I have dreamed of doing since childhood. I had dreamed it. I had believed it. I had worked for it. But it is not to be. I never doubted that this particular achievement was within my ability if I chose to attempt it, but I have learned that I was wrong. Posters and slogans to the contrary, there are things I cannot do, levels of ability I will never reach, and lessons my mind will never grasp.

This Lent, I have returned to reading Oswald Chambers' devotional guide *My Utmost for His Highest*. Some days ago, Chambers observed: "The discipline of dismay is essential in the life of discipleship." The discipline of dismay! In light of my recent disappointment, the expression struck me with particular force. Chambers talks about the "chill" we may feel when we realize that Jesus is not only our comforter, counsellor and friend , but also one who is separated from us by his omniscience and divinity. He has a point of view which we cannot share and do not understand.

Submitting to God's plans

Chambers concludes, "The danger is to get back to a little fire of our own and kindle enthusiasm at it." We are tempted to take refuge in our own dreams and hopes for achievement, to work up new enthusiasm for our ambitions and rekindle our self-confidence in defiance of the leadership of Christ, to recite the Little Engine's mantra over and over until we believe it, even in the face of a contrary reality.

The truth which leads to godly wisdom is very different. God reminds us over and over, sometimes gently, sometimes firmly, that we need him, that on our own we are powerless over our sin and misery, that our dreams and ambitions and hopes must be subordinated to his plans for us. The discipline of dismay teaches us to say: "I know I can't."

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Missionaries save Haitian main street from fire

ST. MARC, Haiti (EP) — Missionaries armed with the only available fire hose in the area put out a blaze in Haiti's poverty-stricken St. Marc in February, saving the town's historic main street.

Students at the Youth With A Mission's Discipleship Training School were awakened by missionaries Tony and Deanne Warren in the early morning hours of Feb. 23, after Deanne spotted flames outside her window. The blaze threatened to engulf an entire row of business and office buildings in the town square.

Following months of political upheaval and social disarray, locals seemed apathetic — even about fire, according to one missionary-turned-firefighter.

"We seemed to be the only ones interested in stopping the fire from spreading," said John Hunter, a visiting teacher at the Discipleship Training School. Hundreds of people were at the fire, "standing around watching and doing nothing," said Hunter.

With no organized fire brigade in town, YWAM's Haiti leader Terry Snow borrowed a 24,000 gallon water truck — used to supply residents with drinking water — and missionary staff and the 15 students battled for several hours to stop the flames from spreading.

"We are hoping that our concern shows people that we are not just looking out for ourselves, but we care about the people we are working among and are committed to helping them," said Hunter.

Two buildings were destroyed in the fire, but many others saved, including the town's bank and YWAM's office in the adjoining street.

St. Marc, with a population of around 60,000, is a typical Haitian town with squatter slums and open sewers, where residents are desperately trying to make a living as they rebuild their country after a three-year military rule recently ended after the U.S. intervened.

Around 250 Haitians gave their lives to Christ following an evangelism campaign, Haiti For Jesus, staged in January by YWAM, which brought together members of local churches and international missionary teams.

Amish meet Mennonite in Mexico

MEXICO CITY, Mexico (EP) — Despite their technological differences, a group of Amish men recently received a warm welcome from Colony Mennonites in northern Mexico.

A team of eight Amish from Delaware, Florida, Indiana, Ohio and Pennsylvania travelled by van through Mexico in January on a Mennonite Central Committee-sponsored delegation. The Amish, who normally shun electricity and use horse and buggy transportation, visited the Mennonites, who drive pick-up trucks and use electric power.

The visit was intended to emphasize their similarities, not their differences. Both groups share conservative dress and lifestyle commitments, said Rosabel Fast, education co-ordinator for MCC Canada. As groups who seek to retain unique non-worldly lifestyles, the groups reported that they had much to share and learn from one another.

The Colony Mennonites believe learning Spanish, Mexico's official language, will compromise their commitment to living "apart." But the Amish say knowing English is essential to their ability to maintain their lifestyle. With less and less land available to them, the Amish must speak, read and write English to run small businesses to support themselves.

Since land availability is also a grave concern for the Colony Mennonites — they have had to form some new colonies farther south in Mexico — the Amish visitors encouraged them to start teaching Spanish in their schools and to upgrade their education in general so their children will be equipped to interact with the larger society.

Central American Reformed pastors gather in Nicaragua

MANAGUA, Nicaragua (REC) — About 35 Reformed pastors and evangelists gathered at a retreat near Managua, Nicaragua, Feb. 1-5. This was the fifth meeting of this group, who have formed an Association of Reformed Pastors of Central America. All the participants came from four national churches, known as the Christian Reformed churches of Nicaragua, Costa Rica, El Salvador and Honduras.

Mutual support and education were the main goals of the conference. The pastors do not officially represent the churches, but the association is the only informal link between these four churches, except their common link with missionaries of the Christian Reformed Church in North America. Over the next year, the executive will consider how the association might become more effective in meeting needs of the churches, as well as the needs of the pastors.

Feature

A walk on the wild side: hiking the West Coast Trail

Jan de Bree

On Sept. 18, 1994, seven Grade 12 students from Duncan Christian High School hung over the railings, chatted and paced up and down the government wharf at Port Renfrew, west of Victoria, B.C., on Vancouver Island. Occasionally they looked back at the marina restaurant for their teacher, Tom Veenstra, who had gone into the village to register the group with Parks Canada.

The students were anxious to begin their six-day, 70 km, backpacking trip of the West Coast Trail. The boat operator, who would ferry them across the bay to the West Coast Trail, was also anxious to go. Other passengers were waiting and wanting to beat the tide. If they left before 9 a.m., the boat operator could drop them off at Owen Point where they could hike the beach while the tide was low. That way they could avoid a steep and muddy climb at Trasher Cove and could cut four muddy kilometres off their hike.

The boat operator waited, but Tom did not return in time. The boat sailed to Owen Point without the DCHS students and Tom Veenstra arrived only minutes after the boat had left — Parks Canada had made him wait with a group of novice hikers who had to watch a video on the trail before they were registered. Because of the late start, the group of students, Tom and the two chaperons were dropped at Trasher Cove.

On the beach at Trasher Cove Tom presented the day's schedule and opened in prayer. He hoped for a hike that would give students an appreciation of God's creation and an opportunity to exercise perseverance, build endurance, and bond together as a class.

Camping out on the beach

A bonding project

The idea of backpacking along the West Coast Trail came to Tom when he attended a Society of Christian Schools (B.C.) course in curriculum development. He needed a project for the course and he wanted it to relate to his duties as the teacher responsible for the Grade 12 class that year. It had to be an activity that would bind the class together. Hiking the West Coast Trail met those requirements.

The class of 21 students was divided into three groups of seven, each led by a teacher and accompanied by two chaperones, one of whom could do first aid. The groups started to trek a day apart. Two groups started at the north end in Bamfield while one group began at the south in Port Renfrew.

The West Coast Trail, now part of Pacific Rim National Park, began as a telegraph line in 1889. In 1907 it was developed into a lifesaving trail to assist survivors of shipwrecks. Park officials discourage novice hikers because the terrain is rough and weather can be severe. Rainfall on the west coast of Vancouver Island is 300 cm a year and the average summer temperature is 14 degrees Celsius.

In the days leading up to the hike Tom Veenstra discussed the dangers of the trail with the

JAN DE BREE PHOTOS

Ladders at Thrasher Cove

Tsusiat Falls

Grade 12 class and warned them about bears, cougars, surge channels, high tides, mud, sprained ankles and hypothermia. He wrote a supply list that included proper rain wear, suggested that all items be packed in doubled garbage bags. He insisted on an extra set of clothes (in case of an emergency) wrapped in three plastic garbage bags.

A muddy trail

It was for the third time that he found himself on the trail with a group of students. Fog covered the water and beach. Moisture dripped from the trees. Three boys and four girls were led to their first muddy climb up a ladder. From half way up a water bottle fell and bounced into the salal bushes at the bottom of the hill.

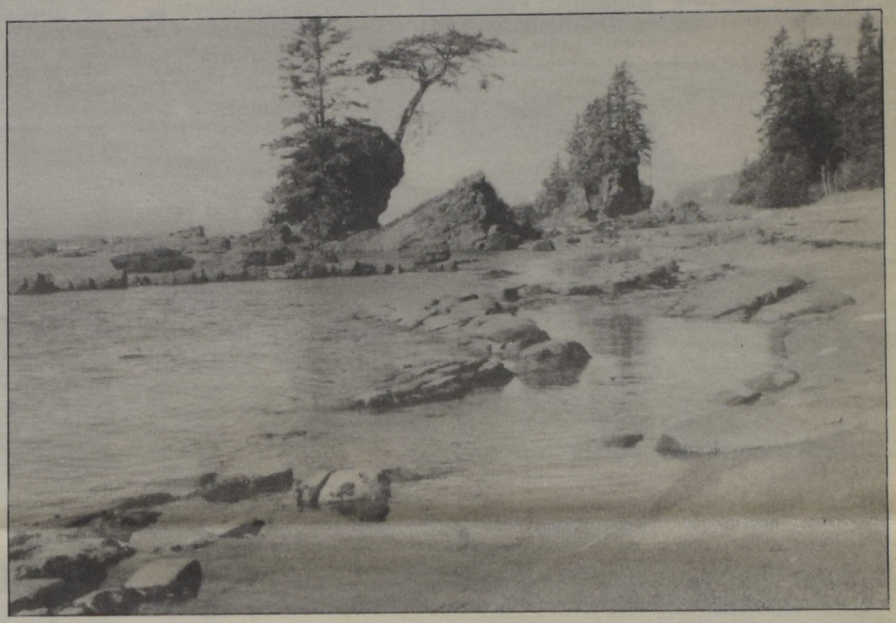
The Port Renfrew end of the trail was the most difficult. Roots criss-crossed the path; deep, black mud lay between the roots; slippery logs spanned streams. For two days, walking eight kilometres a day, the group slid, jumped and tripped its way through the forest, eyes down watching the trail, occasionally looking up to admire the old growth forest — moss covered cedars and firs, hundreds of years old. At the end of those days muddy boots and wet socks dried around the campfire while students told of their accidents, injuries and fictitious wolverine attacks.

On the morning of the third day they waded through Walbran Creek and hiked nine kilometres along the beach to the Carmanah Point lighthouse. The hot dog stand on the Carmanah Indian Reserve just before the lighthouse was their goal: chocolate bars, soft drinks, bacon and eggs and hot dogs. But four kilometres from civilization, at Bonilla Point, they met the first group of classmates hiking from north to south. It was time to exchange greetings and stories with those who had already snacked at Monique's tarp shack.

The next corner

Noon, the fourth day, they met the second group of classmates heading south, at Nitinat Narrows, a kilometre past the halfway point. They shared crackers and squeeze cheese for lunch. After the meal, "North" waved farewell to "South," ferried across the Narrows in a motor boat and walked another seven kilometres to Tsusiat Falls.

This was the longest day of the trip. The girls were tired and asked Tom how far it was to the campsite. He said Tsusiat Falls was through the hole in the wall just around the corner. When they walked through the hole in Tsusiat Point, they rounded the corner and found another corner. He assured them that is was the next corner, only to find a third corner. Disgruntled, the girls vowed to ignore him and hiked until they reached the falls where they bathed.



JAN DE BREE PHOTOS

Bonilla Point

The wild side

The nine-kilometre section of trail from Nitinat Narrows to the Klanawa River, two kilometres north of Tsusiat Falls, twisted along cliffs that overlooked surge channels, small bays tucked between jagged headlands and rocks where cormorants and seagulls perched and aqua blue water swirled. Waves broke onto sandy beaches and against cliffs. Here the students saw and felt the wild side of Vancouver Island.

The last two days of the hike were easier, a lot less muddy, and there were fewer roots to stumble over; the trail was wider. The sun continued to shine, as it had all that week. (There had been fog on only three mornings.) Around the evening campfires everyone joked and laughed. Tom read from his sports jokes book. Someone led in devotions, reflecting on the spiritual side of life. They lined up for their ration of instant hot chocolate. And every evening drinking water was boiled, which prompted comments about giardia, running out of toilet paper and bush stops.

When the hike ended, everyone had a story to tell about the camaraderie that had developed among friends and acquaintances, about hardships and walking on the wild side of God's creation.

The hot dog stand at Carmanan Point

Jan de Bree is a writer and former teacher living in Duncan, B.C.

Feature

Unexpected treasures in the Yukon and Alaska

Hilda J. Born

In the 1890s the northland was opened up by thousands of prospectors who came in search of gold. One hundred years later, vacationers still come looking for adventure and hidden treasure.

Caribou grazing

A trip to the Yukon and Alaska was a dream project for my husband, brother-in-law, and sister Tena. Twice it was postponed because Tena's cancer flared up, and then, last September, she died. So this July, Jake and I set out alone. My attitude and health weren't the best, but the Lord changed both.

At first it was hard to fall asleep up north because of the long evening light and the beautiful bird songs. The owl continued his hooting vigil all night. Our visit to the Haines Eagle Preserve reminded me of the many Scripture passages that refer to eagles. The grace and strength of their wings give fresh meaning to Exodus 19:4b: "How I bore you on eagles' wings and brought you to myself." This reassurance allowed serenity to slowly sink into us, too.

The many hours of sunshine stimulated both wildflowers and gardens to grow quickly. Friendly people, huge cabbages and perfect roses greet you in many a doorway. Even the path to the bank was lined with tall lupines, asters and petunias.

Squirrels, loons praise him

The chatter of friendly squirrels and the haunting calls of loons welcomed us to some campsites. At Valdez there were also the sea otters and harbor seals. I had expected to see many animals along the way, but they seem to have found refuge in parks. However, some chubby bear cubs foolishly crossed the road ahead of us and hung around construction sites.

In Denali National Park we were fortunate to see mountain goats, sheep, caribou, foxes, wolves, grisly bears, moose, ptarmigans, among others. We learned about the way God has equipped the muskox and caribou to live efficiently in the Arctic, from a scientist of the Large Animal Research Center at Alaska University in Fairbanks.

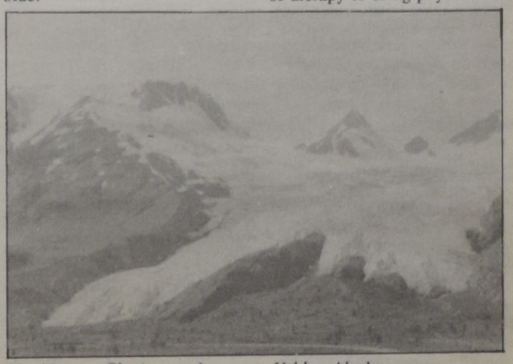
Towering mounds

Majestic mountains of every shape and size are visible much of the way. The most famous is Mount McKinley, North America's highest peak. Other noble summits are also crowned with snow and carry tremendous blue glaciers. Some mountains are towering granite mounds, while others are grey rocks pressed in folds or just great heaps of random-shaped boulders. Many mountainsides are covered with deep green forests, soft velvety mosses or wrinkled grey, like an elephant's tough hide. Reddish-brown or silvery hillsides indicate the presence of minerals. Weathered prospectors, just like the oldtime gold seekers, still climb with pick and backpacks in search of the motherlode.

Regardless of their stature, the mountains all give the same message of hope that Psalm 121:1 records: "I will lift up my eyes to the mountains; from whence shall come my help? My help comes from the Lord, who made heaven and earth." Scriptures also point to mountains as a place of refuge, as in Matthew 24:16, "Then let those who are in Judea flee to the mountains."

Glacial flour

Wherever there are mountains, there must also be valleys and plains. Steep waterfalls rush down to become meandering streams on the tundra valley floor. The hot summer sun melts glaciers which stream into rivers and lakes. Glacial motion also grinds and pulverizes rock into fine "flour." This rock flour moves on to color bodies of water in shades of milky white, emerald, purple or even navy blue.



Worthington Glacier, on the way to Valdez, Alaska

Some waters are placid, but Kluane Lake can quickly become dangerous. Destruction Bay was given that name because the beautiful turquoise waters belie their temperament. Just as on the biblical Galilee, fishermen venture out on Kluane with caution.

A variety of waters

That God supplied the earth with a variety of water sources is most helpful. Even though wild animals may drink at dawn and sunset, humans want water most of the time. Usually we prefer our drinking water clear and cold, but for swimming and bathing it is nice to have it warm. Enroute we visited some pleasant hot springs. At Liard there are natural outdoor pools in the woods. To reach them you walk about half a mile on a boardwalk. One morning while we were soaking away our road stiffness, a Japanese flautist sat on the pool steps and entertained us with classical music. At Takhini, near Whitehorse, there is another fine spa with camper parking beside wild roses, poplars and pines.

While enjoying these healing waters, I was thinking of Jesus telling the blind man to wash in the pool of Siloam

While enjoying these healing waters, I was thinking of Jesus telling the blind man to wash in the pool of Siloam. When the man did this, he received his sight (John 9:7). Christ also reached out to a man at Bethesda pool who had waited 38 years for healing (John 5:2). Even today he uses many forms of therapy to bring physical and spiritual healing. But to get to it many are still waiting for a helping hand.

Peaceful surroundings

For this reason we were especially pleased to hear Christian radio in much of the north. Enroute we worshipped with dear friends at Fort Saint John, in Smithers, and in the pioneer mission churches of Whitehorse and Skagway. In Healy we went to church at the time posted on the sign, but nobody showed up. After waiting half an hour, just as we were leaving, a few people came. The little congregation of 12 worshipped enthusiastically according to "Alaska" time.

Like Jesus and his dozen disciples, these believers are influencing their town in their own culture. We came home encouraged to do likewise.

Although we did not go to seek gold the mountains, we found troves of unexpected treasure. God gave us peace among the bounty of ageless glaciers skirted by rosy fireweed meadows. While flocks of birds circled overhead we caught the trusting eyes of a giant moose watching from the forest. God's world holds much more than gold!

Hilda Born and her husband, Jake, live in Abbotsford, B.C.

HILDA BORN PHOTOS

Valdez Harbor, Alaska

Vacation

Vacation 1995

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providing an atmosphere in which to declare Jesus Christ as Saviour and Lord; to challenge campers to grow personally and to experience God in His creation.
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• No pets please • Showers available
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Phone: (705) 645-2738

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Rice Lake

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Lang's Resort & Campground
R.R. #3, Roseneath, ON K0K 2X0
(905) 352-2308

CAMP SHALOM

1995 Summer Program

REGULAR Camp dates:

July 2 to July 7	Grades 4, 5 & 6
July 9 to July 14	Grades 7, 8 & 9
July 16 to July 21	Grades 4, 5 & 6
July 30 to August 4	Grades 4, 5 & 6
August 6 to August 11	Grades 7, 8 & 9
August 13 to August 18	Grades 4, 5 & 6
August 20 to August 25	Grades 10, 11 & 12

WILDERNESS
Camp dates:
July 2 to July 7
July 9 to July 14
July 23 to July 28
July 30 to August 4
August 13 to August 18

MUNCHKIN
Camp dates:
July 16 to July 18
July 19 to July 21
August 6 to August 8
August 9 to August 11
August 13 to August 15
August 16 to August 18

SPECIAL NEEDS Camp:
July 23 to July 28
*** KILLARNY CANOE TRIP:**
August 6 to August 12
**Subject to obtaining qualified leaders for this trip*

Camp Shalom Summer Camps
R.R. No. 4
Cambridge, ON N1R 5S5
Telephone: (519) 623-4860
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We INSTALL Hitches, Electric Brakes

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Jake and Linda Marissen

Classifieds

Classified Rates

(Revised February 1, 1995)

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
2-column anniversaries . $90.00
Obituaries $45.00
Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Thank You

DATEMA:

We would like to thank our family and friends for making our 40th anniversary such a very special one to remember. For coming out to see us or sending cards and flowers and gifts.

A sincere thank you.
Mervin and Gay Datema.

Birthdays

SJAARDA-POORTINGA:

April 2, 1905, Ype Poortinga and Janke Vanderveen in Aduard, Fr., the Neth., received their first-born, a daughter,

SIJKE

Some highlights:
May 8, 1930 she married Tjeerd Sjaarda (†1982).
Together they raised seven children. On April 26, 1951, they left Burum, Fr., the Neth., and boarded the Castel Bianco, bound for Canada.
Settled first in the St. Thomas, Ont., area. Is a Charter Member of the First Chr. Ref. Church there. In 1957 moved to the Clinton area and presently still resides there at Raglan St., P.O. Box 1192, Clinton, ON N0M 1L0.
We are grateful to our Heavenly Father who lovingly guided her along life's pathway — over the peaks and through some deep valleys. She nurtured us, her thankful children, in the faith that adores the risen Savior.
Moeke, how can we ever thank you for all you did for us?
With love from:
Kenneth & Lucille (Wielhouwer) — Etobicoke, Ont.
Jeanne & Brian Baker — Bayfield, Ont.
Margi & Allen Kielstra — St. Catharines, Ont.
George (Minnie Strijker †1992) — Gowanstown, Ont.
Betty & Frank Thompson — Bayfield, Ont.
Harry & Marilyn (Postma) — Goderich, Ont.
Janet & Gerrit Sheeres — Grand Rapids, Mich.
Happy birthday, dear Granny from 27 grandchildren and their spouses and from your 32 great-grandchildren. We all love you!!
Due to failing strength the celebration will be quietly observed within the family circle.

Anniversaries

1950 March 30 1995

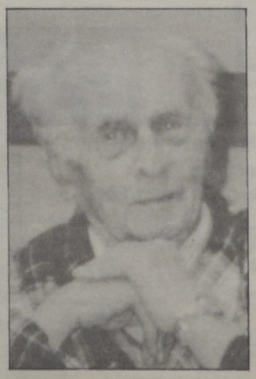
We thank God for our parents

BILL and DIA HOEKSTRA
(nee VEGTER)

Congratulations on your 45th anniversary from:
Jerry & Luc Ottens — Moorefield, Ont.
Genise, Andrea, Derek, Cara
Dot & Ralph Zoppa — Caledonia, Mich.
John, Sherri, Tim
Bill & Sue Hoekstra — Montgomery, N.Y.
Ben, Alyssa, AJ
John & Deb Hoekstra — Montgomery, N.Y.
Stephanie, Kaitlyn, Valerie
Ron & Donna — Walden, N.Y.
Kelli
Louie — Liberty, N.Y.
Louie, Jeremy, Tiffany
Home address: 97 Hoekstra Lane, Montgomery, NY 12549

Birthdays

VEENHOF:



Congratulations to Willem Frederik Veenhof on the occasion of his 95th birthday!

WILLEM FREDERIK VEENHOF
hopes to celebrate his 95th birthday on April 4, 1995. We gratefully praise God for His continuous love and care. Happy birthday from your children:
Bill & Dorothy
Nic & Jane
Janny & Jan
Fred & Dinah
Toni & Jack
19 grandchildren and 41 great-grandchildren.
Address: 12 Bartlett Ave., Grimsby, ON L3M 4N5

Anniversaries

1955 April 6 1995

It is with great joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents and grandparents

GEORGE and ELEANOR MUNNIK
(nee SPREY)

We thank the Lord for the many years he has given them.
Congratulations Mom and Dad, Grandma and Grandpa. Thank you for the love and support you have given us over the years. We pray that the Lord will continue to bless and keep you in His care.
Irma & John DeVries — Harriston
Sarah, Joyce, Brian, Teresa
Freda & Len Schellingerhoudt — Brantford
Bradley, David, Christopher, Amanda
Eric & Cecilia Munnik — Mississauga
Roland & Holly Munnik — Cannington
Brandon, Kayla, Catrina
Open house on Saturday, April 8, 1995, from 2-4 p.m., in the Chr. Ref. Church, White's Road, Palmerston, Ont.
Home address: R.R. #2, Moorefield, ON N0G 2K0. Phone: (519) 638-3800.

Anniversaries

1955 April 9 1995

Clarkson, Ont. Caistor Centre, Ont.

With joy and thankfulness to our Lord we will, the Lord willing, on April 9, 1995, celebrate the 40th anniversary of our parents and grandparents

JETZE and ANKE YTSMA
(nee PIKSTRA)

We thank the Lord for the many years He has given you and we pray that He will bless you both in the years to come.
With much love from your children....
John & Joyce Ytsma — Alliston, Ont.
Kimberly, Melissa
Grace & Al Kiers — Burlington, Ont.
Jacquelyn, Erin, Michael
Janet & Peter Piersma — Burlington, Ont.
Danae, Adam, David
Bill & Renita Ytsma — Stoney Creek, Ont.
Alicia, Jason, Emily
Yvonne & Jim Fletcher — Burlington, Ont.
Carissa
Andrew Ytsma — Stoney Creek, Ont.
Home address: R.R. #3, Caistor Centre, ON L0R 1E0

Obituaries

Britsum Calgary
the Neth. Alta.
June 16, 1940 - Mar. 1, 1995

With sadness we announce the sudden death of our dear brother and brother-in-law

CORNELIUS (COR) BIL

We thank the Lord for His rich promises and trust that He will comfort Cor's wife Pam and children Allan and Tammy, Rhonda and Jerry, Dennis, and his precious granddaughter Jonie.
We mourn brother Cor's death but take comfort in believing that he is with Jesus now in Heaven.
Cor was predeceased by Mom and Dad in 1975 and 1976, and was number five of 12 children.
Survived by six brothers and their spouses:
Roy & Mary
Clarence & Margaret
Leo & Anne
Harry & Jeanette
Gerry & Joan
William & Donna
and five sisters and their spouses:
Grace & John Vanderveen
Brenda & Jack Vaartstra
Sally & Jacob Renkema
Lorraine & John Meszarosi
Ann & Pete Bil
and numerous nieces and nephews.
Psalm 16; 103:8-18.

Obituaries

Dwingeloo Hamilton
the Neth. Ont.
June 5, 1905 - Jan. 27, 1995

THYS BRUULSEMA

Beloved husband for nearly 67 years of Annigje Bruulsema (Bosma).
Dear father of:
Gerald & Susan Bruulsema — Dunnville, Ont.
Cornelius & Jenny Bruulsema — Ancaster, Ont.
Jane & Albert Lunshof — Owen Sound, Ont.
Much loved Opa of 14 grandchildren and 21 great-grandchildren.
"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor.5:1).
Correspondence address: Unit 113, 1415 Upper Wellington St., Hamilton, ON L9A 5E8

It pleased the Lord to take unto Himself our dearly loved mother, grandmother and great-grandmother

ELIZABETH B. GROEN

in her 98th year, at Shalom Manor, Grimsby, Ont., on Tuesday, March 21, 1995.
Predeceased by her husband Gerrit Groen on March 21, 1957.
Her children:
Klaas (deceased 1981) & Annie Groen — Hamilton
Paul & Ma Groen — Freelton
John & Nel Groen — Wallaceburg
Hank & Ann Groen — Dundas
Marie & Steve Elgersma — Branchton
Jerry & Tena Groen — Hamilton
Joe & Betty Groen — Waterdown
Oma to 32 grandchildren and 71 great-grandchildren.
The funeral service took place on Friday, March 24, 1995, at the Mountainview Chr. Ref. Church, Grimsby, Ont., with the Rev. Peter DeBruyne officiating.
Correspondence address: Paul and Ma Groen, 124 Carlisle Rd., R.R. 1, Freelton, ON L0R 1K0

"Even though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me" (Ps.23:4).
The Lord called unto Himself

FRED STULP

in his 83rd year at his late residence Holland Chr. Homes, Brampton, Ont., on Thursday, March 9, 1995.
Beloved husband of Janna Mollema.
Dear father of:
Clarence & Etty Devries — Bowmanville, Ont.
George & Corry Vos — Rockwood, Ont.
Peter & Donna Stulp — Atwood, Ont.
Hennie Van Dam — Rockwood, Ont.
Dear grandfather of 15 grandchildren and 27 great-grandchildren.
Correspondence address:
C. Devries, 29 Parkway Cr., Bowmanville, ON L1C 1B9

Classifieds

For Rent

Cottage — to rent — very clean and on beautiful lake. One hour **north of Bancroft, Ont.** Canoe and rowboat included.
Phone (905) 648-5869.

For Rent

HOUSE FOR RENT
3 Bedroom house with 2 appliances and garage. **Stoney Creek/Hamilton,** Ont., area.
Phone (905) 662-7037

For Sale

SHUFFLE BOARDS (SJOELBAKKEN) for sale with half inch birch plywood playing surface, solid maple sides and a compartment to store the rocks. $120. **Call Arno in Kitchener, Ont., at (519) 741-1329.**

Personal

ONE TO ANOTHER
Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.
Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Summer Job Market

Looking for summer employment. Student has **farm experience**, but is willing to do anything. **Ryan Slotegraaf (705) 749-3515.**

Job Opportunities

Urgently needed **live-in Christian homemaker**, willing to give loving care to boys aged 8 and 9. Write:
Harry Van Dyk
Box 132
Peers, AB T0E 1W0
or phone (403) 795-2160

Church News

Christian Reformed Church

Calls accepted:
— To Covenant CRC, Woodstock, Ont., Rev. Gerald J. Hogeterp of Calvary CRC, Ottawa, Ont.

Address change:
— Rev. Kenneth and Anita Boonstra, 3799-196A St., Langley, BC V3A 5W6.

Teachers

BELLEVILLE, Ont.: Belleville District Chr. School is accepting applications for the **principal/teacher** position, beginning with the 1995/96 school year. B.D.C.S. is a multi-denominational Christian School with approximately 100 students, Junior Kindergarten to Grade 8.
The applicant must be a committed Christian who will provide leadership for and work closely with faculty and staff, board members and parents. For more information contact:
Leo VanArragon, Principal
Belleville Distr. Chr. School
R.R. #5
Belleville, ON K8N 4Z5
Telephone: (613) 962-7849

BOWMANVILLE, Ont.: Durham Chr. High School
Are you interested in being part of a dynamic staff supported by a committed Christian community?
We are looking to fill one, **possibly two positions**. We are looking for those who would like to teach at the **secondary level** in one or more of the following subject areas: **history, Bible, physical education, choral music, science, English, Math.**
Interested? Please forward your resume to:
Durham Chr. High School
R.R. #1, 340 Scugog St.
Bowmanville, ON L1C 3K2
Attention: Mr. Fred Spoelstra
Principal

CHATHAM, Ont.: Chatham Chr. High School has a **possible Art Teacher part-time position** open for the 1995-96 school year. Qualified applicants may send their resume and covering letter to:
Mr. Bruce Mitchell, Principal
Chatham Chr. High School
90 Park Ave. E.
Chatham, ON N7M 3V4

LACOMBE, Alta.: Lacombe Chr. School, appr. 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **junior high math-science-computer studies** position, a **junior-high language arts-social studies** position and possible **elementary** positions. Applicants must qualify for Alberta teacher qualification. Please send resume and letter of application to:
Wernart van Deventer
Lacombe Chr. School
P.O. Box 1749, Lacombe, AB
T0C 1S0
Phone (403) 782-6531
Fax (403) 782-5760

Teachers

DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a **possible combined-grades opening** in the **primary division** for the 1995-1996 school year. The ability to teach French is an asset. C.C.S. is a well-established school, in a pollution free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume and application to the principal:
Mr. A.J. Vanderstoel
Calvin Chr. School
Box 141
Drayton, ON N0G 1P0
Phone: (519) 638-2935
Fax: (519) 638-2935

GEORGETOWN, Ont.: Georgetown Distr. Chr. School may have a **possible 60% opening** in the **junior division.** Expertise in P.E. will be a requirement. Please send resumes to:
Mrs. Treena Sybersma, Principal
R.R. #1, Georgetown, ON
L7G 4S4
Phone (905) 877-4221

Teachers

JARVIS, Ont.: Jarvis Distr. Chr. School invites applications for the following teaching positions for the 1995-96 school year:
* a maternity leave position for **Grade 6** effective Sept. 1, 1995 through March 1, 1996; this position will quite likely continue for the full school year.
* a **possible** opening for a **Grade 7** teacher.
For both positions, strengths in French, music, P.E., science, or computers will be an asset.
J.D.C.S. will have 10 classrooms, a full-time resource program, a staff of 13 and approx. 260 students for 1995-96.
All letters of application, resumes, inquiries, etc., should be sent to:
Garry Glasbergen, Principal
Jarvis District Chr. School
P.O. Box 520
Jarvis, ON N0A 1J0
Phones:
school (519) 587-4444
home (905) 765-7919
fax (519) 587-2985

LONDON, Ont.: London District Chr. Secondary School has a **possible math/science position** open for the 1995-96 school year. Interested applicants should send a letter of application, resume and statement of faith to:
Mr. H. Kooy, Principal
London Distr. Chr. Secondary School
24 Braesyde Ave.
London, ON N5W 1V3
Phone: (519) 455-4360
Fax: (519) 455-4364

Teachers

HOUSTON, B.C.: The **Houston Chr. School** is an expanding school that needs to fill the following positions:
1. Principal/Teacher
2. Grade 11 teacher with area specialisation in English/Social studies
3. Part-time Kindergarten teacher
Interested teachers are encouraged to contact the school:
Houston Chr. School
Doyle Smiens, Principal
Box 237, Houston, BC V0J 1Z0
Phone: (604) 845-7736
Fax: (604) 845-7736

LEDUC, Alta.: Covenant Chr. School (K-9, 183 students) is inviting applications for a **Grade 9** teacher. An experienced teacher with interest in social studies and language arts would be preferred. If you are interested in becoming a part of this supportive and enthusiastic community of learners, submit your resume to:
Covenant Chr. School
Gayle Monsma, Principal
Box 3827
Leduc, AB T9E 6M7
(403) 986-8353

PONOKA, Alta.: Ponoka Chr. School is seeking applications for possible openings E.C.S.-Grade 6
Contact:
E. Land, Principal
6300-50 St.
Ponoka, AB T4J 1E6
Phone: (403) 783-6563
Fax: (403) 783-6687

CHRISTIAN COURIER needs TELEMARKETERS

Christian Courier's telemarketing campaign, started in 1994, continues. As of Dec. 31, 1994, 12 communities had been canvassed yielding a total of about **300 new subscribers!** A warm thank you to all telemarketers who made this possible.

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!
Stan de Jong, Business Manager.

Address: 4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Classifieds

Teachers

ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a **part-time resource/principal's relief teacher** (intermediate level), and a **possible** teaching position at the **junior level.** The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to:

Mr. George Hoytema, Principal
Orangeville Chr. School
P.O. Box 176
Orangeville, ON L9W 2Z6
Phone: (519) 941-3381

SMITHERS, B.C.: Bulkley Valley Chr. School has **two definite intermediate openings** and other **possible openings** at the primary and high school levels. Please address all enquiries and resumes to:

Mr. Evert Vroon, Principal
P.O. Box 3635
Smithers, BC V0J 2N0

WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in **French and/or Phys. Ed.** will be given special consideration. Please send letters of inquiry with resume to:

D. Jurjens, Acting Principal
Willowdale Chr. School
60 Hilda Ave.
North York, ON
M2M 1V5
(416) 222-1711
or fax to
(416) 222-1939

Events

Nederlandse Paaszangdienst

Wij nodigen U uit voor onze Nederlandse Paaszangdienst op
Zondag, 16 april 1995
7.30 n.m.
in de
Emmanuel Reformed Church
170 Clarke Street, North
Woodstock, Ont.

Na de dienst is er gelegenheid om vrienden te ontmoeten onder het gebruik van koffie en thee.

Teachers

Centennial Christian School
Terrace, B.C.
Teaching Positions Open

Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:

Grade 3 - Primary Teacher
Grade 8-10 - Math/Science
Grade 4-10 - French
Grade 6-10 - Band/Music

Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.

Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd — Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone: (604) 635-6173 Fax: (604) 635-9385

Calvin Christian School
Drayton, Ontario

invites candidates to apply for a **possible** opening for

PRINCIPAL
for the 1995-1996 school year.

C.C.S. is a well-established school with, next year, approximately 186 students in a pollution free, rural setting, close to Kitchener, Waterloo and Stratford, Ont.
As a very supportive, active community, we offer a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become the leader of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please direct your inquiries, resume and application to:

The Education Committee
Calvin Christian School
Box 141, Drayton, ON N0G 1P0
Phone: (519) 638-2935 Fax: (519) 638-2935
All inquiries will be kept confidential.

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Teachers

REDEEMER COLLEGE

PART-TIME FACULTY POSITIONS

Redeemer College requires part-time instructors for the 1995-96 academic year in the following areas:

- **CHEMISTRY** (fundamentals; general chemistry laboratory)
- **COMPUTER SCIENCE** (programming; data structures)
- **ENGLISH** (introduction to literature)
- **THEATRE ARTS** (technical theatre)

Applicants should possess at least a Master's degree and should be in agreement with the Reformed Christian basis of the College. Deadline: until filled. Direct inquiries and applications to:

Dr. Wytse van Dijk,
Vice-President (Academic),
Redeemer College,
777 Highway 53, E., Ancaster, ON L9K 1J4.

REDEEMER COLLEGE IS ONTARIO'S ONLY UNIVERSITY-LEVEL CHRISTIAN COLLEGE

NORTHUMBERLAND CHRISTIAN SCHOOL
invites applications for the position of

Teaching Principal

Please direct all inquiries to:
Search Committee
Northumberland Christian School
R.R. 5, Cobourg, ON
K9A 4J8

Miscellaneous

Look for
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For Rent

completely-furnished chalet in the **Blue Mountain area.** Livingroom, kitchen, two bedrooms, two 3-piece bathrooms. Beautiful view of the Beaver Valley and Georgian Bay.
$300 weekly/$150 weekends.

For more info. call **Sake or Chelsey Dykstra** at **(519) 599-3789** or write to: **Box 7, R.R. 2, Clarksburg, ON N0H 1J0**

Classifieds

Miscellaneous | **Job Opportunities** | **Job Opportunities** | **For Sale** | **For Sale**

Summer Job Market

Attention: All students

We know that many of you are thinking about summer jobs at this time.
As in previous years Christian Courier will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 26.**

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as **brief** as possible! Please note:

1) We will run your ad in four (4) consecutive issues of *Christian Courier.*

2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

3) In previous years we offered this service free of charge. Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for $5.00 x the number of weeks you wish us to run the ad (maximum $20.00, GST incl.).

Good job hunting!

Stan de Jong
Manager

ADMINISTRATOR

Taber Chr. School, Taber, Alta., is in need of a principal for the 1995/96 school year. TCS, a K-9 school of 160 students located 50 kilometres east of Lethbridge, Alta., is one of two schools operated by the Society for Christian Education in Southern Alberta.
Applicants should be committed Christians and knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:

Henry Ronda, Principal
P.O. Box 2256, Taber, AB T0K 2G0
Phone: (403) 223-4550 Fax: (403) 223-4693

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Toronto, ON M4P 2H4

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Business: (416) 488-2400 (ext. 205) or 1-800-671-7077

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We love early birds!

Renew your CC subscription now!

Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

The computer label on your *Christian Courier* copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

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P.S. If possible, glue your label in this space, or enclose it. Send to: **4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Classifieds/Events

Miscellaneous	Miscellaneous	Events	Events	Events

Hire a student!

Summer Job Market

This summer why not hire a student to help you ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

"Men In Praise" Festival

200 voices combined present a Christian Male Chorus Festival

Saturday, April 22, 1995 at 7:30 p.m.
North Park Community Church
1400 Fanshawe Park Road East
London, Ontario

Participating Choruses from St. Catharines, Hamilton, Springdale, Brampton, Sarnia, St. Thomas.
Admission: $10.00
Tickets available from Chorus Members or at the door, if still available. For tickets call 1-519-773-3267

'A Quarter Century Of Song'

The **Ambassador Christian Male Chorus** plans to perform its Liberation Tour Concert "Free To Sing," in **Brantford**, Ont., on Saturday, **April 8, 1995**, at 8 p.m., in the **Alexandra Presbyterian Church**, and in the **First Chr. Ref. Church** (Charlton & Hess), **Hamilton**, Ont., on Good Friday, **April 14, 1995**, at 2:30 p.m. The chorus plans to leave for the Netherlands on April 27, 1995.

The Ambassadors' latest recording "Free To Sing" is available on CD ($20) and cassette ($15). For details or orders contact **Hank Hultink** (president) at **(905) 679-6017**, home, or **(905) 648-1200**, office, or fax **(905) 648-2110.**

Calendar of Events

April 1 Student recital, 8 p.m., TKUC Performance Hall, **Edmonton**, Alta.

April 1 All-Ontario "Coffee-Break/Story Hour Rally," at Calvary Baptist Church, **Oshawa**, Ont. Theme: "Growing in God's Garden." Contact local Coffee Break director for registration forms.

April 1 Laugh and sing with the "Toronto Mass Choir" and "The Parable Players," 7:30 p.m., Jubilee Fellowship CRC (13 Wilholme), **St. Catharines**, Ont. Info./tickets: (905)892-6434.

April 1 "I Suffer Not A Woman," a Lead International-sponsored, one-day conference with Dr. Catherine C. Kroeger, president of "Christians for Biblical Equality," At Ontario Theological Seminary, **Toronto**, Ont. Info.: (905)433-4616.

April 1-8 The Woodstock Dutch Theatre Group presents "De Haan Kraait Victorie," a four-act comedy in the Dutch language. **Apr. 1:** 8 p.m., in **Peterborough**, Ont. Tickets/Info.: Jack Van Winssen (705) 745-2324; **Apr. 8:** 7 p.m., Clinton Town Hall, **Clinton**, Ont. Tickets/Info.: Sue Guetter (519) 482-9257.

April 1-8 Concerts by the 200-voice "Liberation Choir 1995" (director: Willem van Suydam), just before the choir leaves for the Netherlands! **Apr. 1:** 7:30 p.m., Yorkminster Park Baptist Church, 1585 Yonge St., **Toronto**, Ont.; **Apr. 8:** 7:30 p.m., Central Presb. Church, 165 Charlton St. W., **Hamilton**, Ont. Info. and tickets: Toronto (416) 741-4815; Hamilton (905) 383-5856.

April 4-7 Concerts by "Hosannah Mixed Choir" and "Mattaniah Male Choir." **Apr. 4:** 7:30 p.m., Holland Chr. Homes, **Brampton**, Ont.; **Apr. 7:** 8 p.m., Free Ref. Church, **Dundas**, Ont. (male choir only).

April 6 Annual meeting of Homestead Residential & Support Services, 8 p.m., Melrose United Church (Homewood & Locke), **Hamilton**, Ont.

April 6-7 Dutch organist Martin Mans in concert. **Apr. 6:** 8 p.m., Can. Ref. Church, **Fergus**, Ont.; **Apr. 7:** 8 p.m., Grace Anglican Church, **Brantford**, Ont. Tickets/Info.: (905)455-0797.

April 8 Concert by "The Ambassadors," 8 p.m., Alexandra Presb. Church, **Brantford**, Ont. Tickets/Info.: (509)753-1602.

April 7 "Christian School Science Fair," 3-8:30 p.m., at Redeemer College, **Ancaster**, Ont.

April 8 Spring concert by TKUC choir, 8 p.m., West End CRC, **Edmonton**, Alta.

April 8 Dundas Valley Foundation Conference on "Does the Public School have a future?", 9 a.m.-4 p.m., Redeemer College, **Ancaster**, Ont. To register, call (905) 659-0389.

April 8-12 Spring concerts by the choirs and band of the OCMA (Leendert Kooij, director) with Andre Knevel at the organ. **Apr.8:** 8 p.m., King St. United Church, **Trenton**, Ont.; **Apr.12:** 8 p.m., St. George's Memorial Church, **Oshawa**, Ont. Tickets/info.: (416)636-9779.

April 8-22 The Georgetown and Achill Choral Societies (dir. Dale Wood), presents "Canada Remembers," a series of concerts on **Apr.8:** 7:30 p.m., Holland Chr. Homes, **Brampton**, Ont.; **Apr.9:** 8 p.m., Westminster United Church, **Orangeville**, Ont.; **Apr.22:** 8 p.m., Holy Family Church, **Bolton**, Ont.; **Apr.23:** Holy Cross Catholic Church, **Georgetown**, Ont.

To April 10 Art show at Redeemer College (works by Kennedy-Pas-Vaandering-Vander Stelt), **Ancaster**, Ont. Info.: (905) 648-2131.

April 11 "The Holland We Remember," multi-media presentation, 8 p.m., CRC, **Fruitland**, Ont. Free will offering for The Bible League.

Comment

Equal recognition

In the **Catholic New Times** *of Feb. 19 we found an editorial that warmly supports our efforts to let Christian schools in Ontario share in the tax dollars. In that editorial the Report of the Royal Commission on Learning (the Caplan-Begin report) is discussed. The rights of Catholic schools in Ontario are vindicated and firmly established. But the article continues:*

"Such a sweeping acceptance of the educational rights of the Catholic faith community cannot stand alone. It can't be just us. Ontario can't stop here, and neither can Catholics.

"Surely, surely in a pluralistic democracy like Canada, every other serious faith community must have equal recognition of its educational rights and aspirations.

"It is ethically unsustainable for Catholics to go on accepting such generous public support for our educational system when Jewish parents, Protestant Christian parents, Muslim parents — those are only some of the groups already seriously concerned — are without public funding.

"The contrast in treatment is so inequitable that it is a scandal. Not that it was a scandal in 1867. Then, it fit Ontario's simpler circumstances. Now, it doesn't. The 'constitutional right' our ancestors earned is good, and precious. But it is not good enough for now.

"Now we must work seriously, creatively and urgently to vindicate the educational rights of our sisters and brothers in other faith communities.

"It's not only equity that is at stake. The fact is that we need the other faith communities, the other 'minorities.' We need their inspiration, and the pressure of their visions. We need their energy to help sustain coherent faith-based alternatives within Canada's public culture. That culture, bossed around by television, by mega-advertising and by so many other homogenizing global-market pressures, is always threatening to become monolithic and choke the soul out of millions of people. We are always in danger from it ourselves; and we need the companionship of all those others who are also called to be somewhat 'out of place' inside the secular monolith."

Church press

Jacob Kuntz

Giving in Canada

How much do Canadians in general give for charity? That is a question of interest for many people of Reformed persuasion who themselves are used to giving sizeable amounts of money for church and school and many other Christian causes. **ChristianWeek** *of Jan. 31 published the figures of Statistics Canada over 1993:*

"Canadians have proved themselves to be generous even in a time of economic hardship. Statistics Canada recently released figures showing that Canadians gave $3.35 billion to charity in 1993. That is 4.7 per cent more than in 1992 despite tough economic times.

"The increase in donations was markedly higher than the annual inflation rate of 1.8 per cent for 1993.

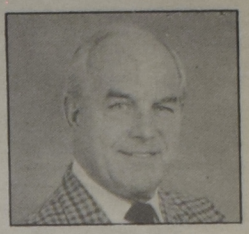
"The median donation — the dollar figure at which there were equal numbers above and below — rose to $140 from $130. Provincially, Newfoundland had the highest median donation at $240.

"The figures show that 28 per cent of tax filers — almost 5.5 million people — gave to charity. Provincially, Prince Edward Island and Manitoba had the highest percentage of contributors for the fifth straight year. In Prince Edward Island, 33 per cent of tax filers made contributions while 32 per cent did the same in Manitoba.

"The Statistics Canada figures are based on credits claimed on income tax returns.

"Older people are consistently the most generous Canadians. In 1993, donors aged 65 and over gave the highest average contributions, $860. People younger than 35 gave $310 on average. The national average was $610."

quotes



Good morning from the pulpit

In the Feb. 10 issue of **Clarion** *(the Canadian Reformed magazine) Prof. J. Geertsema deals with the character of the worship service and answers the question: Who speaks from the pulpit? He stresses that a worship service is "a meeting between God and his people," and that everything that might jeopardize this basic character must be avoided. In that connection he also discusses the custom of many pastors to greet the congregation with a cheerful: "Good Morning."*

"The point is that because a minister serves as both mouth of God and mouth of the congregation, we must avoid drawing attention in the meeting with God to the person of the minister.

"Therefore we cannot be happy to hear and read about ministers who speak as their own mouth. I restrict myself now to the beginning of the worship service. In some circles, the first words uttered by the minister on the pulpit are, 'Good morning, congregation.' In expressions like these the minister speaks for himself and so gives the impression that the worship service is a meeting between the minister and the congregation. While saying 'Good morning, congregation,' can sound friendly and polite, the result is that attention is inappropriately focused on the minister and his attitude.

"As congregation, which includes the minister, we are to lift our hearts to the Lord, not to the minister. The minister must not seek the attention of the people for his own person. If the congregation responds with its own 'Good morning, pastor,' the impression is only strengthened that we are busy in a meeting between minister and congregation instead of between God and his people."

A new beginning

The **War Cry** *of the Salvation Army has had a facelift. The paper has become much more attractive — with color — and is a pleasure to read. Since Jan. 1 it also has had a new editor: Major Ed Forster. His editorial policy seems to be: forward — in the old tracks. To give our readers an impression of his writing we quote what he wrote on "Selective Living" in the issue of Feb. 18:*

"Some things about living in the last decade of the '90s, just before we usher in a new millennium, are wonderful. There are opportunities afforded us that were never available before. We have so many choices.

"The question is: how are we using those choices?

"Yesterday's news introduced me to one new option wrinkle that I find disturbing.

"A doctor, practising on the edge of Canada, within sight of the border crossing, has a new machine. It can predict the future like never before.

"People, many of whom are Canadian, are flocking to him. They are anxious to know the future and they are willing to pay $1,100 to gain the information.

"The wonderful machine can tell them whether the child that is about to be born is male or female. It can give this information faster than ever before. In a matter of mere weeks, this wonder of technology can say: 'It is a boy!' or 'It is a girl!'

"The patients and their mates could wait for the less expensive ultra-sound which has become nearly a standard part of the prenatal process. A bill of $1,100 seems like quite a high price to pay for curiosity.

"But many of these patients are not just curious. Ultra-sound may come too late in the process for their purposes.

"They want to know whether it's a boy or a girl so they can decide whether to keep the baby or not.

"If they can know early enough, the law won't stand in their way. They can exercise their option. In this stage of designer living, when people like to try before they buy, being a boy or a girl could decide whether you will ever be taken home.

"In our progress, have we lost the resolution of Job from the Bible? Job said: 'Naked I came from my mother's womb and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised' (Job 1:21).

"Are we now in charge of selective living; of determining who lives and who dies? God help us."

Please take advantage of our monthly Business Directory. For a low cost of $25 you can advertise your business.

News

Kenyan victimized children sing for Rwandan orphans

Bert Witvoet

VANCOUVER, B.C. — The African Children's Choir is either coming your way or has been in your area. The 26-member group, originating in Kenya, is on a year-long tour of the United States and Canada. A large part of the contributions collected at concerts will be used to provide food and medicine for Rwandan orphans.

A choir news release explains that the children have been "plucked from slums and starving villages in their country."

The musical group, now in its 10th year, is sponsored by the non-profit Friends in the West, a Vancouver, B.C.-based organization that aids prisoners of conscience and impoverished Third World children.

According to organizers, the choir benefits "from the accolades received by the previous choir from Uganda, which was nominated for a 1993 Grammy Award."

The children's pastor, Otundo, helped select choir members. He described how Michael Oywaya was "as skinny as a stick when he auditioned for the choir in the village of Maseno near the Ugandan border. The boy's father had died violently, leaving multiple wives and scores of children without a breadwinner."

According to Otundo, "Michael didn't have a smile." But the youngster smiled when he received a toy car at a Christmas party in North America. "I'm smiling now because I see things different," the 12-year-old said.

Michael is one of five choir members who can converse in English. The rest are picking it up on the road and through an individualized tutoring program.

Back home, the youngsters speak a dozen different tribal languages and dialects, but on the bus they converse in Swahili, the language common to most East Africans. They were surprised to find out that Black members of audiences in North America could not understand or speak Swahili.

The tour schedule for southern Ontario indicates concerts in the following towns: Chatham, April 5; London, April 7; St. Catharines, April 9; Burlington, April 10; Kitchener, April 12; Whitby, April 16; Scarborough, April 16; Orillia, April 21; Willowdale, April 23; Rexdale, April 23; Cornwall, April 28; Pembroke, May 5; Sudbury, May 7; Sarnia, May 17.

Things you need to know about timeshare vacations

(Canadian Scene) — Many consumers who've invested in timeshare vacations say they've never had happier holidays. Some appreciate the convenience of being able to plan their travels at the same time every year. Others say that buying one week, or several, at a resort they know they like sets their minds at rest so much that they begin to enjoy the vacation even before it starts.

While many people like the timeshare concept — the purchase or lease of the same vacation property unit at the same time each year — others say they've had *terrible* experiences with timeshare companies. In the worst case scenario a buyer may pay thousands of dollars for a timeshare condo that doesn't even exist. Some consumers have lost money to fraud artists who present glossy brochures describing beautiful resorts. When they show up to stay at their timeshare unit they discover there's no such address. Or they may find that the facility exists, but its management has no connection with the company that "sold" consumers the unit.

While timesharing vacations is not as popular with Canadians as with some people in other countries, the industry is estimated to have made $120 million nationally last year. Timesharing is becoming increasingly well established in Canada, with a greater variety of products on the market.

Ontario's consumer ministry recommends that you never sign a contract you don't fully understand. Timeshare units are a form of property. Nobody would buy a house without having a lawyer look at the contract, and knowing who is responsible if the roof caves in or someone has an accident on the property. Apply the same common sense to your timeshare. And don't buy a timeshare unit in any jurisdiction unless you've seen it personally.

Resist the temptation to sign a contract on the spot, before the contract's been checked by your lawyer. Be wary if the salesperson is reluctant to let you talk with other owners in the timeshare -- they may not be as happy with their investments as you've been led to believe.

Also make sure you know all the facts about any change in the cost of your annual maintenance fees or any special charges that will result from trading. Trading is more easily done if your unit is in a popular spot such as Hawaii than if it is in the Yukon, for example.

Canadian choir commemorates liberation of the Netherlands

COURTESY LIBERATION CHOIR 1995

Alan Doerksen

To commemorate the role of the Canadian Armed Forces in liberating the Netherlands from German rule 50 years ago, Liberation Choir 1995 is performing a series of concerts in Canada and the Netherlands this spring. The choir's latest concert, held March 11 at St. Paul's Cathedral in London, Ont., was sold-out. Upcoming performances in Toronto, April 1 at Yorkminster Park Baptist Church, and at Hamilton's Central Presbyterian Church on April 8 have also been sold out in advance.

Liberation Choir 1995, which was formed in September 1993, has 205 members who come from 55 different communities across southern Ontario.

In late April, the choir will travel to the Netherlands for two weeks to perform eight concerts, as part of Dutch liberation celebrations. On May 5, which is Liberation Day in the Netherlands, the choir will perform in the Hague, the capital city.

Thinkbit

"Fishing will do a lot for a man, but it won't make him truthful."

Dorothy Hawkins
Phoenix, Arizona